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WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXII.—1907

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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WOMAN'S WORK

Vol. XXII. OCTOBER, 1907. No. 10.

In prayer-meetings of "Persia month," thankful recognition will doubtless be given to the comparatively smooth transition, made last January, from the reign of the late Shah to that of his successor, for it was not always thus with Oriental thrones. So, too, that a peaceful pause has been reached, after a summer of agitation and suspense in West Persia, must call forth large thanksgivings. We cannot forget how real the danger was at Urumia, how differently all might have turned out but for the Hand on the helm.

Warm congratulations to Miss Jewett on her thirty-six years of hard and devoted service in Persia, and a welcome home among the supporting pillars of Persia missions. She is already speaking in Nebraska churches.

Three resignations are announced this month which do not involve leaving the foreign field. Dr. Sarah Vrooman continues missionary medical work in India, while independent of the mission and on a self-supporting basis. Rev. J. P. Erdman, though forced to leave Japan on account of Mrs. Erdman's health, will labor among Japanese of Honolulu, under the Hawaiian Association.

More than a dozen places named in these pages may be found on our Persia Map. Tergawar district is not among them but is easily located, lying north and south, parallel to and east of the boundary between Persia and Kurdistan in Turkey. Mawana is almost due west from Urumia.

Volume III of *Christian Missions and Social Progress* contains 112 pages of fine illustrations, to which the other volumes add about 150 pages more. This, alone, is sufficient reason for wishing to see the United Study Library, 1907-'08, widely known through our land. In thousands of homes where pictures are scarce or poor, this Library would introduce a picture gallery of unfailing entertainment and instruction to the whole family, from the children up. Order from your Woman's Board; three volumes, price $5.00.

Teheran Station field lies 200 miles west, 600 east, and is 200-300 miles wide. In it are located a score of cities, and thousands of towns and villages. Two cities, Kazvin and Resht, are occupied by missionaries; some others are occasionally visited, most of them are untouched by evangelical teaching.

Teheran city is 3,700 feet above sea level, and the Elburz Mountains twenty miles away on the north are 13,000 feet high. The city is three miles long on each side and surrounded by an earth wall so constructed that cannon placed in the angles might sweep an attacking army. Twelve bridges span a moat outside, and entrance to the city is through twelve two-leaved gates, some of them very beautiful, each having its own keeper who secures it nightly with lock and bar.

Rev. S. M. Jordan has worked with untiring energy, during his furlough, in the interests of Teheran Boys' School and, before his recent departure with Mrs. Jordan, he had secured $6,500 in donations or pledges for new property, and pledges for $1,500 annually for three years towards current expenses. In addition to what it is hoped Lafayette College students and alumni may do, there is full opportunity for the friends of Persia to aid in the timely expansion of this important school.

The Occidental Board's kindergarten, San Francisco, is in charge of a former Persia missionary, Miss Grace Russell.

At the age of seven, Persian girls must begin to keep the fasts while boys are excused till they are thirteen.

The acquisition to the medical work of a Faith Hubbard School teacher, a bright, capable young Armenian woman, excites both hope and gratitude at Hamadan. Already this student has been a year with Dr. Clara Field, in training for nursing.

Three Kurds, one of them the leader, of the band who murdered Rev. Benjamin W. Labaree have all perished, not at the hand of Persian authorities but by vio-

lent deaths, and it is understood that the Persian Sayid who was a partner in the murder has also lately died, in prison at Teheran. So is the Scripture fulfilled: "The wicked plotteth against the just . . . the Lord knoweth that his day is coming."

The tall young Kurd also, who killed Mr. Dammen, a German student of languages at Sujbulak, has since been slain by the sword in a personal conflict. That deed was not to his liking, he was the tool of others; he was restrained from murdering Pastor Von Oertzen in the same house by the tears and pleadings of the pastor's wife; his two associates who were not in like manner dissuaded, he pushed out of the room "and touched his cap to the ladies at leaving." Such a man as that, if he had ever been introduced to the Lord Jesus, might have been His gallant follower. Except for the work of Pastor Von Oertzen and a few evangelists in the Presbyterian Mission, nothing is done for the Kurds. No wonder a missionary writes: "They are perishing. Does not one's heart weep tears of blood for these Kurds?"

Every year death makes lamented breaches in the Church abroad. Such, last year, was the loss of "the most promising young man" in Peking church. He had preached to heathen, gave up a salary of $40 to teach in the Mission at $10, was useful in the siege of 1900, devoted to his mother and, writes Rev. C. H. Fenn, "few Chinese widows ever mourned so considerate a husband." In Tabriz, Persia, Yagoot died—an Armenian woman who has companioned Miss Holliday in long tours, through storm, heat and cold. Her death was happy. At her funeral a farewell letter was read, containing touching messages of gratitude and a gift of 40 *tomans* ($38) to the church. The Bible woman in Salmas, Persia, died. "She was a good, faithful woman, able to read both ancient and modern Syriac, and she will be greatly missed."

In April, Mrs. Bandy told us of an Indian preacher who had forty-four candidates ready for baptism, one Sunday. Swiftly, on the heels of her letter came another, saying "Gulzari Lalai has died." It seems that it was after a service in his own village where twenty-eight men and sixteen women had been admitted to the Lord's Supper, that, the same day, Gulzari took Mr. Bandy off eight miles to another village to baptize those forty-four. Next day, he moved over to stay with these new Christians in order to more fully instruct them and from there was called to his reward.

As Dr. Lucas is about returning to India, he sends a parting word in behalf of the Mary Wanamaker School at Allahabad. It "stands among the first schools for girls in the province, through the unwearied efforts of Miss Forman, Miss Tracy, Miss Misra and other teachers. When Mr. Wanamaker was in India, six years ago, he gave the school a large, beautiful dormitory, with rooms for teachers. The girls still study and recite in an old bungalow with a grass roof which often leaks so badly the teachers sit with umbrellas open, while the floor is ornamented with a tub here and there, to catch the rain. It is hoped that Bethany Church, Phila., can send out word before long to begin the new school building having an assembly hall in its center for morning worship and public exercises."

The visit of the Maharajah of Baroda to America was too recent an event to be yet forgotten. Since his return to India he has celebrated his Silver Jubilee in a highly enlightened manner. He caused a poorhouse and asylum to be opened, also a square in a crowded part of the city, and expended several lakhs of rupees upon wells for low castes. At the capital of his State, the corner-stone of Butler Memorial Hospital, for Gujarati women, was laid last October. It will perpetuate the memory of Mrs. Wm. Butler, who at her great age crossed the ocean to celebrate the Jubilee of the Methodist Mission in India, of which her husband was the founder.

"It is common," writes Dr. Mary Gregg, "to see women dead drunk at the doors of saloons, in Guatemala City."

Under auspices of the Chinese Government, ten young men and six girls have lately been sent to study in America; the girl students are expected to avail of scholarships proffered, some time ago, by Wellesley College. Hardly a better place could be found in our country for this experiment and we hope for a brilliant success.

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. Fred'k G. Coan,	Urumia.	Mrs. Chas. R. Pittman,	Tabriz.	Dr. Mary J. Smith,	Teheran.
Mrs. Robert M. Labaree,	"	Mrs. L. C. Van Hook,	"	Mrs. E. T. Lawrence, M.D.,	Kazvin.
Miss E. D. Lamme,	"	Mrs. Wm. S. Vanneman,	"	Mrs. Chas. A. Douglas,	Resht.
Miss Mary E. Lewis,	"	Mrs. S. G. Wilson,	"	Miss Annie W. Stocking,	"
Dr. Emma T. Miller,	"	Mrs. J. N. Wright,	"	Mrs. N. L. Euwer,	Hamadan.
Mrs. H. P. Packard,	"	Miss Cora Bartlett,	Teheran.	Dr. Clara H. Field,	"
Mrs. Wm. A. Shedd,	"	Miss Flora G. Bradford,	"	Mrs. J. A. Funk,	"
Miss Mary Van Duzee,	"	Mrs. S. M. Jordan,	"	Mrs. Jas. W. Hawkes,	"
Mrs. E. W. McDowell,		Mrs. J. L. Potter,	"	Miss Ada C. Holmes,	"
Van, Turkey in Asia.		Mrs. Henry C. Schuler,	"	Miss Annie Montgomery,	"
Miss Lillie B. Beaber,	Tabriz.	Miss Rosa Shoenhair,	"	Mrs. F. M. Stead, M.D.,	"
Miss G. Y. Holliday,	"				

In this country: Dr. Mary Bradford, Lexington, Ill.; Mrs. Lewis F. Esselstyn, Lansing, Mich.; Mrs. J. G. Wishard, 129 Beall St., Wooster, Ohio.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

West Persia in a Summer of Revolution and Raid.

TABRIZ, May 18.—This morning I find myself out of coffee and all the shops have been closed five days. This is because whenever there is a controversy here between those in power and those who think they ought to be, the first thing done is to order to "close bazaars" and all business is suspended. No meat is to be had and bread is "difficult," to use a native expression.

Some months ago a committee was appointed to revise and codify the laws. This has been done and now the people demand that the Shah sign them. The new laws are framed according to modern and Western ideas of justice. The Shah says he will sign them if the priests will sign first. The priests refuse to sign, saying the laws are obnoxious, not being founded upon the Koran. The people retort, "You did not consult the priests when you sold the bridge across the Bittu River to the Russians, why should you consult them now?" This is an old arched bridge over which all caravans coming from the north, from the mountains and from Russia must enter the city and, when it is muddy, all traffic from the Black Sea ports and other points in Turkey, as well as from Urumia, Salmas, and Khoi in Persia. The Russians have made the bridge the terminus of their new road down from Julfa and put up a tollgate, and not a donkey can pass over without paying toll. This has caused very great ill feeling. The political situation is in the hands of extremists. Thousands of men arrayed themselves in white garments as the equivalent for shrouds and denoting that they were ready to give their lives—indeed, were already dead and in their grave clothes—for the sake of the reforms they are seeking. Their intention was to start for Teheran to obtain the promised reforms. They were all armed, I believe. Large companies of men and boys have been practicing in the use of arms for some time, in open places on the outskirts of the city, and even appeared in processions, but they were persuaded to wait and see if the Shah would not grant their demands, without taking this step. A chief of a nomadic tribe, to which the royal family is allied, is attempting to enter the city with a force of cavalry. Tabriz was put under armed patrol last night. A plot to assassinate leading men of the people's Council was discovered and one man concerned in it was killed in his home and two were hung yesterday. The Council has announced it will take possession of the post and telegraph offices and custom-house to-day. It took the arsenal some time ago, upon finding that the King was attempting to remove all the arms to Teheran.

June 17.—The party demanding a constitutional government is as yet many times stronger than the other. If agitators from Russia could be kept away, Persia might be able to solve her problem, but their presence creates a situation most difficult to manage and I do think that, with so much agitation, it is wonderful so little blood has been shed and disturbances have been so mild.

Loretta C. Van Hook.

URUMIA, May 30.—For a week the principal people of the city have filled the artillery square in front of the telegraph office with tents, where they are waiting the word from Teheran that the Constitution has been granted, meanwhile telegraphing their demand that this be done. Last fall, along with other cities, Urumia formed an *anjuman*, or

popular council. This assumed the responsibilities of government and regular officials have had little to do with the management of affairs. Lately a Kurd has been invited to be with the *anjuman* as representative of the Kurds.

The community was greatly stirred in April by a visit from Mirza Jawad Agha of the Tabriz *anjuman*, who was sent to make a speaking tour in Khoi, Salmas, etc. He was an effective public speaker and not sparing in criticism of abuses of the past in Persia.

June 4.—The tents in the public square were taken away Saturday. It is generally stated that certain concessions have been made by the King. Most of the landlords with many mullahs and sayids have formed a combination and forced the Majd es Sultaneh, who was leading the other party, to leave the city.

June 10.—The bazaars were all closed

the day after the Majd es Sultaneh was forced to leave, and thousands of people went out to Askarabad, the village where he had gone. The opposing party began to melt away. Wednesday, he came back into the city with a greater crowd to welcome him than in times past welcomed royalty. No one dared oppose and the Majd es Sultaneh is practically dictator. The tables have turned. Of those who forced him to leave, some have fled, others are trembling in their homes. The people have learned their power. Even women have paraded the streets with banners demanding the return of Majd es Sultaneh, while they made the air blue with curses on their oppressors. The Christians have also caught some of the spirit of the day and there have been plans and counterplans for a national union of the Syrians.

The *anjuman*, with zeal for education, desired to improve our Moslem Boys' School by adding religious instruction from a mullah. Needless to say, we declined this offer. During the recent political demonstration all the schools marched to the telegraph office, ours with the rest. We dismissed for the day and none of the teachers were with the pupils. *W. A. Shedd.*

In July.—Kurdish raiding parties, from the west side of the Turko-Persian boundary, were annoying the border region and even made their rendezvous at Bender in Persia, a few miles west of Mawana. The Persians therefore burned Bender.

August 4.—Mawana, a Nestorian village, about twelve miles due west from Urumia, was destroyed by Turks and Kurds. Sixty were killed and wounded.

The same day, by advice of American Consul Doty, a message was cabled to the Board of Foreign Missions:

"Urumia is in serious danger from marauders. Please apply to authorities to send protection at once. War prevailing throughout field."

Aug. 8.—The Board received a communication from the State Department at Washington:

". . . On the 7th instant the Department telegraphed the Ambassador at Constantinople that it was reported that six thousand armed Turks had invaded Persia and killed many Christian natives, and were then near Urumia, where American citizens and institutions were in danger. The Department instructed the Ambassador to make urgent demand on the Porte for protection and due respect for these American interests."

Mrs. Benj. W. Labaree forwards her latest news from private letters:

August 4, Turkish soldiers with cannon assisted Kurds in attacking the Persians, whose army thereupon fled to Urumia Plain. The horsemen arrived first and all night long the terrified people of Anhur and Allwatch listened to the galloping hoofs, expecting pursuing Kurds and Turks to be on them at any minute. August 6, the roads were lined with villagers fleeing to the city. Rev. Robert Labaree was all day at work over the disposal of village household effects, in empty rooms and cellars of the city yards; 2,000 people from Tergawar fled down to the Plain, leaving everything in the hands of Kurds. The college property was guarded by Persian soldiers. The greatest distress of the missionaries was for the poor people losing all they had, with many of their friends killed. After two years of famine conditions, the wheat crop has been very promising, but this trouble occurred just at the time of wheat harvest; great quantities of grain remain uncut, the rest is piled up on threshing floors and much will go to waste for lack of attention. At this juncture, the Shedd family has an added anxiety, as their baby Louise has typhoid fever.

Aug. 9, Rev. W. A. Shedd wrote:

"The Turks are pressing the Dasht Kurds to disgorge the plunder they got from the army and from Tergawar Christians. The villagers are fighting the Kurds off in a number of places, and are getting the best of it."

September 9.—Last word.—The Board having cabled to Urumia inquiring whether all the missionaries were safe, to-day the reply cablegram is thankfully received:

All are safe. Conditions are improving.

WHAT THE KURD* SAID.

To slay in fiercest warfare,
To plunder at a word,
Has been, for years uncounted,
The birthright of the Kurd.

Yet one who learned of Jesus,
And nine years bore His name,
With eyes that shone with fervor
Once to his teacher came—

Not his the beaten pathway
His race have ever trod:
"With both hands full of jewels
I want to come to God." *Anna Stevens Reed.*

* *Pron.* Koord.

Reminiscences of Twenty-five Years in Hamadan.

Being the larger part of the full Report.

In busy, rushing America, we used constantly to hear that "time flies," and one would think that in the East, which cannot be hustled, time would drag wearily. But we know of one to whom fourteen years seemed but a few days, and it is only a different form of the same pure passion that has made twenty-five years, when thought of from this side, seem but a very short time for love of beautiful-eyed girls and women, most of whom, though many had Rachel's loveliness, had little knowledge of Christ and the infinite love wherewith He loves them and the world.

Arrival—Just twenty-five years ago, I first heard that mothers of Hamadan felt the need of a teacher for their daughters. . . . Arriving here Oct 25, 1882, on the 30th I took charge of the girls' school which Mr. Hawkes, who came the year before, had established in the Armenian quarter, and began with one teacher. One of my most vivid impressions as I entered the school still remains: that of a little boy sitting cross-legged on a bench, his head shaved all but a tuft of straggling hairs on the crown, which fell over the white scalp as he sat studying natural history from specimens found on his own half-clothed body. Ten years after it would have been hard to connect that boy with a finely dressed, successful young gentleman in a telegraph office. That first teacher was with me, except for two months, twenty years, and he is now overseer of building operations on the new Hospital. One month after my arrival, I had my first prayer-meeting with the women, as I could then read the Scripture lesson and sing the hymns—Armenian being so easy to read—but if any one wants a hard job, let him try to preach and pray in that language.

Second Year—Thirteen months after my arrival, came Miss Sherwood to bless the school, and her presence made Hamadan a different place to me and to others. How light became the burden which before had seemed a bit heavy! Soon after she came, we felt we must take boarding-pupils whom we hoped to train. So we had holes cut in the roof of what had been a Persian kitchen, put in glass windows (our parlor windows were paper, then) and took two daughters of a widow in Sheverine. The next girl we received was fatherless; the next two were daughters of a woman whose husband had left her to provide for four children as best she could. Her friends considered that she had disgraced herself by becoming nurse in the home of a missionary. Now, what a change! Work has become so honorable that we have no difficulty in getting girls to do our housework. The first matron was another illustration. After arrangements were all made, came a note from the matron-elect to say she would be happy to do the spiritual work, praying, etc., but she could not undertake manual labor. The reply to that was short: "We consider that work may be the best kind of worship. If you are not prepared to do anything and everything necessary, as we do ourselves, you better not come." However, she came and remained seventeen years, and one more capable, faithful or exemplary we could not have found. Her knowledge of the country and what it was necessary to do for the girls and to give them, her cleverness in every way, saved hundreds of dollars in those years.

Opposed yet Enlarged—Eleven months of happy service together and then Miss Sherwood became Mrs. Hawkes. Her mother, Mrs. Sherwood, and one of her daughters each gave a thousand dollars towards preparing the new home, and the school that we hoped to build, although we had to contend with all the power the King's brother could bring to bear against us. He issued edicts forbidding any one to sell or lease to us. Schools and church were closed again and again, but God answered our prayers. The Nestorian pastor came to me in great excitement on a Wednesday and said: "Lady, you will never get a school in Hamadan. This morning there is a new order posted by the Governor that no one is to give you a place." I said: "Kasha, if the Lord wants me to have a school, *He* will give me a place; if He does not want it, I do not." Friday the good man came in radiant, a letter in his hand. It said: "If the lady wants that place for a school, sell it to her."

The man who controlled this property was in Tabriz, out of reach of the Governor, and Mr. Whipple there completed the purchase of what was little more than enough land for the house to stand on, so that when someone said to the mason, "Why are they putting such a building on such a *little* place?" he answered, "Oh, they expect the Lord to rain land from Heaven for them." The Lord did not need to do that but He used Mr. Hawkes so that, by his tact and wisdom, enough land was secured for our needs, and every foot of it says that God hears and answers prayer. The new building for Faith Hubbard School was begun June 9, 1885.

Associates and Assistants—In 1886 Miss Dale had come from Teheran to keep me company and one evening, as we sat together, a telegram was brought me: "Your sister is appointed to Hamadan." No such glad surprise has come in a life of sixty years, which has been full of them. She arrived Nov. 30, and the next day we moved into the new building. With my sister's coming, began the really rapid progress of the school which ever increased till she left it, nearly nineteen years after, to enter the Church of the Firstborn. In 1892 our Miss Leinbach was given to us and, from the first day till March 29, 1905, when she left us to make her husband as happy as she had made us, she labored with a common sense, zeal and loving helpfulness which will not soon be forgotten. Oct., 1905, we warmly welcomed Miss Holmes. Besides the work of the ladies and the two teachers mentioned, all teaching in the school has been done by our own pupils, except a little instruction in the Persian language, and even that is now given by our graduates. One day a little girl, lame and sick, was brought and her widowed mother said, "She is lame; I can never get a husband for her, I want you to take her." We hesitated, as she lived near, but finally consented on condition that she should remain and teach in the school after finishing her course. For twenty-five years she has been with me, first as pupil, then as teacher and matron, a blessed help in all.

Misunderstood—We had to live down many foolish notions: we were going to "take the girls to America," at which I simply laughed, telling the people we had plenty of prettier girls in America; we were going to "make foreigners" of them, which we determined never to do, and will not now, though the same people are anxious to ape foreign customs. Then we "wanted to make nuns of them" and, worst of all, gave them beef to eat and "all their children would be girls"! Early marriages was a custom hard to break, but now any Armenian would be ashamed to give his daughter as young as the universal practice was when we came.

Financial and Other Results—Of the 141 pupils who lived in the school, 24 graduated and three day scholars also received diplomas. Of the 27 graduates, 18 became teachers. Those who did not show an ability to graduate, we have trained as cook, waitress, chambermaid or laundress, till they were claimed as brides. We have been happily surprised to find in some of these a marked ability to teach, especially Bible truth. While the training of these girls has cost the school money, much has been paid back by their cheap services. They began on fifty cents a month, which was increased every six months till the maximum wage, $2.50, was reached. Last year the Station permitted us to pay $3.00 to those who have been an exceptionally long time in service. To be sure, teachers who live in the school receive their board without charge; but their care of the pupils, the house, the sweeping, cooking, baking, washing, mending, crocheting, knitting; their help in teaching fancy work, cutting, fitting and dressmaking, more than repay all they receive in this way. Wages paid by the school last year, for work outside what the girls could do, amounted to only $4.00 a month. Each large pupil has charge of four small assistants in doing her housework and, besides, must exercise a motherly care over one little girl. Through this influence, the younger pupils come up to be not only good housewives but, what is far more necessary, ready to take good care of their children. The only difference which we have introduced into their home customs, and on this we rigidly insist, is that work be done in a cleanly, orderly manner, and with all personal cleanliness possible.

Health—Faith Hubbard school-girls

do not suffer from insufficient nourishment nor, with their varied work, do they lack for exercise. The present matron is a good example of the healthfulness of the school. A "lame, sick little girl," she has outgrown her lameness and in twenty-five years has had no serious illness. Her sister, having lost all her children except one, brought her to school in the hope that her life might be spared; that little girl is now the mother of a large family. At Passover time we were calling on a Jewish wife, the happy mother of a beautiful boy. She was brought to school fifteen years ago, her mother having married again and deserted her children. The child was simply a little bundle of skin and bones and the grandmother begged us to save her life. Of our 141 house-pupils, I know of only 13 not living and we had only three deaths in the house.

Spiritual Fruits—I record gratefully that we have never expelled a scholar and most of our pupils are useful women. Of 164 members received into St. Stephen's Church since my coming here, 99 have been Faith Hubbard girls and 45 of their children have been baptized. I am sorry I have not the figures for the contributions of all the years, especially those from the women who sent their jewelry to our Board for Korea before any missionary was there, and which therefore was given to the Bible Society. This year the offering for Korea was $30.00. Aside from yearly contributions for the local church, total gifts in about twenty years, from the women, the School Mission Band, Boys' Saturday prayer-meeting, Sheverine primary class, and from Sunday-school must have amounted to at least $1,075.

Outside of School—Besides the fully 400 pupils who have been enrolled, over 50 men and boys have read English with me and studied the Bible. If those whom we taught could learn nothing else, they were not allowed to miss that precious treasure, knowledge of the way of life eternal. Several of these men have been strangely brought to my notice in the last months. One comes to call and is introduced as "one of the great men of the kingdom"; he certainly knows much about the Parliament. It is a pleasure to hear him say he has not forgotten his lessons with me, he has always kept his English Testament and reads it. He has never married but one wife and will not while she lives. Before he leaves, I pray with and for him and his country, and he accepts a Persian Bible carefully marked, where he will find the guidance that a Persian man of affairs needs so much at this crisis. Two men come and bring four boys, for whom the eldest man requests some of the good advice he used to receive himself. He says, "We must pray that war may be averted," and we all stand together and pray.

The first Moslem pupil I had, translated into Persian "The Bible in Two Words—Christ Jesus" and a thousand printed copies have been scattered over Persia. A Jewish boy translated "The Dying Drummer Boy" into Persian and the first edition of a thousand copies was soon exhausted; a second edition was printed this year. In the first years with my teacher we translated the Shorter Catechism into Armenian, and many scholars earned Bibles by reciting it perfectly. There have been other little scraps of work here and there, but these examples show something of methods and results. Looking back, the only feeling is "What are they among so many?" Yet they have been placed, where the loaves were, in the hands of the Master.

Sitting one day under the inscriptions of Darius the Great and of Xerxes at Ganj Namah,* I saw around me chips still remaining that were hewn from the face of the rock when those lines were cut, and I seemed to myself insignificant and foolish in thinking I could make any impression on a country so hoary with antiquity. Then the words flashed into my mind: "Epistles, written not with ink but by the Spirit of the living God—not on tables of stone but on fleshly tables of the heart." When even rock crumbles to dust, living epistles will abide through the power of Christ's omnipotence.

Annie M. Montgomery.

*On Mt. Elvend, three miles from Hamadan. These are the famous tablets which gave Sir Henry Rawlinson the key to cuneiform inscriptions.—Editor.

Teheran has been growing as rapidly as some American cities. Thirty years ago, the population was 60,000; now it is estimated at 350,000; the wealth and nobility of the country are flocking to the capital to live. It is also developing as a commercial center.—*S. M. Jordan.*

A Moslem Lady's Letter to the Newspaper.

From the first Persian newspaper ever printed in Tabriz.

"*To the Honored and Exalted Editor of The Guide:*

"I myself have no education, but my two children, a boy and a girl, have a little. Every day they use your paper for their reading lesson, and I listen with the greatest attention. Truly, as far as a patriot's duty goes, you are discharging it. Your paper is having a remarkable effect on the minds of both men and women. I rejoice in your love for race and country, and praise especially the articles recommending the education of women.

"Some days ago, the children were reading, and I was listening because I take such an interest in the writings in *The Guide* that I am constrained to defer the most necessary labors till the reading is finished. You have spoken well about the poor unfortunate women: but first the men must be educated, because the girl receives instruction from her father and the wife from her husband. You reproach these ill-starred women because they are addicted to superstitious practices. Your humble servant makes a petition that they are not so much to blame.

"In this very city I know men of the first rank, who have even traveled in Europe (I will not mention their names), who are superstitious to an incredible degree. Before putting on a new suit of clothes, they consult the astrologer and look in the calendar for an auspicious hour, and if shoes or other articles come from the bazaar at an unlucky moment, they return them till the stars shall be more propitious; when they contemplate a visit to royalty, or to government officials, they take the chaplet of beads and cast lots to ascertain a fortunate time. Is it then strange that women believe in written prayers, fortune telling, and the *istekhara?* You write that in a foreign country you have seen men who had fled there to escape their wives. You are telling the truth, because, indeed, the women are a thousand times more incapable than the men. And why should they not be, who always sit behind a curtain, wrapped in a veil? The husband can flee from his wife to a foreign land. There is but one place whither she may flee—the grave! Look, and you will see in every cemetery one-fourth of all are men's graves; the rest are of women who have escaped their husbands by death.

"Again you speak of their ignorance of domestic economy, the rearing of children, the avoidance of contagious diseases, etc. When a poor woman is taken to her husband's home, it is true she knows nothing of these things and does not make home comfortable, but by the time she is the mother of two or three children she begins to learn: she economizes in food and clothing; she looks after her children; she adds to her husband's prosperity. She takes a pride in the home, in which she hopes to enjoy many happy days; but poor creature! she sees one day a woman entering her door, who says, 'Your husband has married me.' She recalls all her struggles for family and home, and her heart is filled with bitterness. Quarrels ensue, and her husband, taking a stick, beats her till she is like well-kneaded dough. Afterwards they both go before the judge, who without making any investigation of the case gives sentence in favor of the man. 'You have not in any wise transgressed the law; the female tribe are all radically bad; if this one says anything more, punish her!' Unfortunate creature! If she is modest and self-respecting, this trouble falling upon her occasions various illnesses, and she knows not what becomes of house and children. The neighbor women, seeing all this, are completely discouraged from improving their homes or rearing their children properly; as they say, 'The more our husbands' circumstances improve, the less they will care for us.' Why then reproach the women? It is proper to advise the men. . . . In the evening when the Agha comes, he first washes himself to be ceremonially clean and says his prayers to fulfill the law of the prophet. Then he goes to his private room, or to the men's apartments. Half an hour does not pass till he sends to demand the *ajil* (food used with intoxicating drinks, meat, fruits, etc.). The wife makes all ready and sends to him. Then the unhappy soul hears from that quarter the sound of piano, organ or tambourine, and some women, just from their feelings at such times, become a prey to divers maladies and untold misery. At one or two o'clock in the morning, the Agha brings his honorable presence into the *anderoon*. The wife asks: 'What is this business in which you have been engaged? How long must I put up with these evil doings?' Immediately a quarrel ensues; the husband, partially or quite intoxicated, answers: 'What business of yours is it what I do? If I wish to bring the musicians and dancing women, I shall do as I like.' Many women, on account of these practices of their husbands, give themselves up also to wicked ways and others take to their beds with grief. Should such a one take her case to a judge, he is worse than her husband, and should she complain to the religious heads, many of them in secret indulge in the same vices. . . .

"You say that women should be educated, but fail to indicate in which quarter of our city is situated the school which they are to attend. We, in our ignorance of its location, beg you to point out where we may find it. In my own neighborhood there are twenty capable girls who are ready: some wishing to study dressmaking, some sick nursing, midwifery, etc. Unfortunately, our nobles and ecclesiastics are so busy advancing the price of wheat, speculating on the next harvest, snatching their neighbors' caps from their heads, that they have not yet found time to establish a school or university. I hope, through a blessing on the labors of your pen, this will all be remedied, and this stupid people awaken from its sleep. This brief petition I have made, and my daughter has written it out. As I have no learning, I beg you to excuse mistakes and defects.—Translated for *Our Moslem Sisters*, pp. 215-219.

A Tour of Eighty Days in West Persia Mission,

Made Between Tabriz and Maragha on the South, December, 1906–March, '07.

Our traveling company of four represented all the sons of Noah; among us we could muster ten languages. Yagoot's place was filled by a Nestorian Christian sister who proves a hopeful successor though, of course, lacking her experience. We had an unusually happy journey. Most of the time the weather was fine and the winter open and dry.

Our first point was Ilkachee. After two days, the two men of our party left us and went to Mamigon, a large place not far away, to find suitable lodgings and return for Khanzadeh and myself. While they were gone, we were receiving and making calls and had evening meetings. We found opposition, not to us personally but to our message, and were disposed to regard it as a hopeful sign, showing that people were beginning to understand they cannot accept Christ in an easy fashion, as a partner with Ali and Mohammed, or as one of a hundred and twenty-four thousand prophets bracketed along with Adam, Lot, Noah, *et al.* On Christmas Day we also moved to Mamigon, in a couple of small, two-wheeled, one-horse, springless carts, which were much better than riding on horseback. The Moslem population in this place is fanatical and it is also a nursery of Babism. We received a very hearty welcome, the master of the house, a poor man, doing all he could to make us comfortable. The location was badly arranged for the work we wished to do, as the only entrance to us was through an outside room where men sat and slept. This hindered the women in coming to see us.

[After five days in this place, the missionary and her woman companion understood, if never before, what it is like to be, as Moslem women are, "sitters behind the curtain." The band met with notable preaching experiences and found it wise to leave sooner than they had intended. At their departure, there was perfect silence among the assembled crowd. "Our host ran beside the wagons expressing his regret at our leaving. We feel sure that God has not yet done with Mamigon. Opposition is better than dull indifference." Six weeks later, the same pen wrote: "We have seen a man from Mamigon. The people are ashamed of having asked us to leave. The leaders reproach each other for it. When we can return, the door is open. Victory for Jesus!"—Editor.]

We went to Govgan, a rather large town, where I stayed six days; the evangelist went to Ajab Shahr, farther off. We saw a good number of people, and the telegraph man, who is from Urumia, came to see us. He knows our people there and spoke especially of his friend, Mr. St. Pierre. Our special interest in Govgan was with the people of the house. The wife was sick, unhappy, complaining bitterly of her husband and children, and there was a sad lack of love in the home. They had been married nearly fifty years, the wife having come as a ten years' old bride; there had been others, but at present she has no rival. We read them much of the Christian law for family life, and the young son, who was just married, avowed his determination to be kind to his wife. Before we left, the old couple had agreed to let bygones be bygones and take hands afresh for the remainder of life's short journey. We saw much domestic unhappiness on this tour. In one home, where the son was reading Christ's prohibition of calling one's brother a fool, the father remarked significantly, "I suppose it does not matter if he calls his father one." We found just one place where husband and wife were living happily and trusted each other; elsewhere much bitterness, distrust and jealousy were evident.

From Govgan we took donkeys and a horse for me, and rode twenty-four tedious miles to Ajab Shahr. In a nice homelike lodging we soon forgot our fatigue. I was in this place thirteen years ago, and when the women found I believed that Jesus is the Son of God, they figuratively shook off the dust of their feet against me. Now we met some of the same women as old friends and had a pleasant sojourn there. These people have a delightful way of ignoring anything disagreeable in past relations and beginning like children, *de novo*, and we soon adopt the same habit; so nothing was said of my former visit but what was agreeable, and the women came to us freely. We found here a disciple of Sayid Mehemet who had been, like every one else, impressed with his beautiful spirit and life. This man has examined

Babism but it does not satisfy him and he wishes to inquire about Christianity, but does not dare come to us openly.

We thought best to go to the village of Shishavan, where we remained seventeen days. The evangelist found a friendly dervish of the Ali Illahi sect, who took him to near villages and instructed him how best to get the attention of people, and to "harden his face," so that he would not be easily abashed or rebuffed. He went thus, on foot by day, and at night returned to the house of the dervish. I found his situation so uncomfortable that I feared he might fall ill and took him back to us, where he could get something to eat and be in a clean place. The dervish had two wives in adjoining houses, so the domestic atmosphere was stormy, and the place was dirty. Our friend has been brought up in a very clean Armenian home, and as the family all wished to partake of his food, though he bought it himself and paid them for cooking it, he became disgusted with the exceeding mutualness of life. The women would stick their fingers into his soup or eggs and convey the result to their own and their infants' mouths, till he felt unable to eat at all. He was accepting it as a divinely appointed cross, incident to his work, but was glad to be taken away. One of the leading men of our province, who has been Governor of Tabriz and now governs Urumia, lives in Shishavan. This prince is an enterprising person, rather above the average intelligence and public spirit. He has just launched a steam tug on Lake Urumia, brought from Germany, which hauls several large boats and adds much to the facilities for transport and travel. . . . A mullah who discussed religion to his discomfiture, as his own men realized, was at the same time very proper and polite and acted like a gentleman. Many in this neighborhood are addicted to opium smoking.

From Shishavan we traveled to Beinab, a large town. Our journey was just at the time of the death of the Shah, and the people were much excited and I never heard more exaggerated and false reports in the same space of time. We had remained in Beinab a week when I decided to leave for Maragha. I had felt that we made no impression on the people where we had stayed. It was therefore a great surprise when, as we were settling up preparatory to going, the man of the house voluntarily confessed to having overcharged us two *krans* on some purchases and offered to return the money. Those who know Persia will be able to appreciate this. He was very desirous of a Persian New Testament and we gladly sent him one.

It was a great pleasure to be in the clean, happy home of our Nestorian preacher in Maragha and go with his wife to Moslem and Armenian homes. Every evening, near neighbors came in to prayers. Kasha and his wife are much respected and do a great deal of good. Here we met more Babis, among them a preacher who is taking a leaf out of our book and studying medicine, so as by that means to propagate religion. He was as misty and unsatisfactory as all the rest whom I have met. He talked in a way I did not much like, of their not being able to tell everything freely to all men, that there was milk for babes and meat for strong men. I have heard from those who claim to be well informed that, in Babism, there are circles and degrees; that men may be long disciples but only to those carefully prepared are the innermost secrets divulged and these are not of good character. I would fain hope the accusation is unfounded. I heard a good deal in Maragha of gambling, drinking and infidelity among Armenians; it was saddening. The Moharram procession took place while we were there, and following it was an Armenian woman scraping up blood from cut heads, mixed with mud and straw, to sell as a charm for childlessness.

Dear Partners in the work of bringing in the Kingdom, some of you are on this side of the sea and some on the other, but we are all in the same conflict. We have been upheld and comforted by knowing that some were praying for us. Since returning to Tabriz, the evangelist has been very busy in Dr. Vanneman's dispensary, where he talks with more than fifty persons a day. This is most important, and also that God will give the right person to take up this work permanently. Our little band sends salaams to all who shall read this, and renews a request that you will often telegraph us *via* the throne of grace.

Grettie Y. Holliday.

Hamadan Events of the Past Year.

New Hospital, the Governor, the Shah's Daughter, Faith Hubbard School.

From Mrs. Hawkes' Letters.

Sept. 3, 1906.—Dr. and Mrs. Funk have gone to Nahavend, where he was called professionally, and Mr. Hawkes is overseeing the hospital building for men, in Doctor's absence. It is growing apace, and will soon be ready for roofing in. It will really be a handsome building, although made of sun-dried brick with burnt brick trimmings. The wall around the grounds is also approaching completion, and we shall see whether one of the nobles keeps his promise of giving us the gateway and gate.

If only we can keep this Governor we have at present, our work may be expected to go on in peace and quiet. He calls himself a "dervish," but he is proving the most energetic, sensible, advanced Governor we ever had. He personally investigates the state of the different trades, goes about the streets at night in disguise, has brought down the price of breadstuffs, charcoal and other things that they may again be within the reach of the poor, and is showing himself really efficient. Doubtless he will make many enemies among those who have regarded the common people as their legitimate prey and have increased their private fortunes at the public expense.

Jan. 7, 1907.—Now I have to thank you for the Christmas remembrance, both pretty and useful. One day this week, when I came back from the dispensary where I go to read, talk and pray with the women, Ali came in before I had removed my hat and said Miss Montgomery had sent for me, as she had a package from the post office containing something for me; so I continued my walk over to the school, the day being beautiful—like an October day at home. We opened the packages and together admired and talked the things over. I am wondering how you suited us all in the size of gloves; they are such an acceptable present. Thank you many times over. I am debating in my mind whether to wear the gloves when we go to call on the King's daughter to-morrow. She is married to one of the nobles whose residence is in a village three or four miles from the city. My hesitation about the gloves arises from the fact that we shall probably have to eat sticky sweets. This daughter of the King is a pretty, delicate young woman, sweet to look at in spite of the fact that according to some Persian notion of adornment she paints a small black line like a thin moustache on her upper lip. She has two or three little sons and when, a few weeks ago, a daughter was born, it is said the messenger who took the news to the father, a day or two distant, received about forty-five dollars as a present. But the baby lived only a few days, although so welcome, contrary to the usual feeling in Persia with regard to daughters.

We keep getting reports from Teheran that the King is not expected to live from day to day, but still he lingers.

The fine warm weather we have had since Christmas and before has made it possible to keep on with building the new hospital. We had sent to Baku for sheet iron for the roof and it was so long coming that the rains did do a little damage, but nothing of moment. Just at Christmas the iron made its appearance and is now in place, and we are very grateful and happy over it. The work has gone on so smoothly, when one stops to think how many drawbacks there might have been from opposition on the part of the authorities, or from rains and snows. We feel that God has been watching over it all, giving us the best place we could have had, a friendly and liberal-minded Governor, and He has also kept the cold and the storms under His own control, that they should not work against us. May all the future history of the hospital and the medical work be to His glory!

Meetings for the Week of Prayer are well attended. We alternate between the two churches, one in the Armenian and one in the Jewish quarter. Everything we can do to help break down race prejudice in this land is surely a blessing, and our means to that end is to have Moslems, Jews, Armenians and Americans meet together to pray, for themselves and for all the world.

Jan. 16.—We were going to Sheverine to call on the King's daughter. Word

of her father's death had been circulated in Hamadan, but her husband had given orders, emphasized into threats, that no one should tell her. We were a little doubtful as to whether we would be received, but the old eunuch met us and, enjoining that we maintain silence on this subject, ushered us into her presence. The lady was very affable indeed, and told stories about her early life in Tabriz, mentioning her father and mother in a way which showed that no news of the King's death had reached her ears.

After the call we visited the school in the pastor's house, where Miss Montgomery distributed cookies and candies as a great treat to the little Armenian pupils. Then we drove back and reached the city in time for prayer-meeting, which was made a sort of memorial for the late King. Now we must make a call of condolence on our Governor's lady, who is a sister of the late King. We are wondering what the change of rulers may mean to our work.

Faith Hubbard School Report.

The kindergarten became one of the brightest and happiest spots. One day a little girl of five years (one of five new Sayids), barefooted, a short, dirty skirt hanging on her hips, a coat so ragged that it reminded us of wornout patchwork, and a tiny, faded cap above her two bright eyes, was brought to us by her mother. A week later, the same little child, in a long, clean pink calico dress, made especially for her, stockings and sandals on her feet and a spotlessly white kerchief on her head, was enjoying the kindergarten games and songs. Thus they come and after a few years they go, as bride, teacher or medical student.

When but one month of the school year was completed, thirteen of the older girls were received into church membership. Though only these, of the seventy-eight enrolled, are professing Christians, all the eight teachers are not only so in name but active, enthusiastic followers of Christ.

The school received the gift of a hand-sewing machine from the manager of the Singer Sewing Machine Company in Hamadan. A glimpse into the rooms after school hours was convincing of the great usefulness and acceptableness of the machine. But a few months later we were forced to pay the giver most abundantly by allowing one of our girls to become his wife. We must admit that in this country there is a satisfaction in seeing a Faith Hubbard girl enter a desirable home, but this friend took our little girl before our work was finished, and because of this we would almost have rather given up our prized machine. Training homemakers, however, we regard one of the noblest objects of our work.

From Miss Ada C. Holmes.

I think no English literature has been given the older girls. The languages are taught largely from the Bible and one English book of general history. This is too hard and dry for them, so that I really have to make my book as I go along. If you should ever find a simple child's book on general history, please tell me what it is. As we have only one book, this lesson is a combination of spelling, writing, history and English. I am trying now to find simple stories to use sometimes, because Bible all the time gives them a Bible vocabulary, which appears in their conversation.

Outside our station, there is only one English woman in Hamadan, only one German family and one French, whom we meet occasionally. Some of them know a little English and some none, as I found out in trying to entertain the five French people on Christmas Day. In three languages and through much interpreting for one another, we had a good time.

Fiske Seminary, *Miss Mary E. Lewis* in charge, reports for 1906-'07: Nearly one hundred pupils, seventy of them living in the house; two-thirds of them are church members, one-fourth are mountain girls. Four earnest Native women are assistant teachers. In June, 1906, a class of twelve was graduated with suitable exercises in a tent. Several hundred people were present. Alumnæ reunion gathered one hundred and fifty women who spent a day in social intercourse and discussion of their common interests.

A Fiske Seminary graduate, Rabi Yohanan, is superintendent of village schools about Urumia; under her direction, a ten days' Institute was held this year, over thirty women teachers attending.

Four Months in Kermanshah, 1907.

We went in March. Two days from Kermanshah, at the large village of Sahnah, whose people are chiefly Ali Illahi, we left Mirza Ibrahim and his wife. Their efforts have not been without effect, for the topic of general conversation in tea houses and fields is the religion of Christians. Malekeh won friends by making the women feel she was one of them, by sitting on the ground beside them and reading the gospel, by going to their houses again and again. A class of young women and girls was gathered to learn plain sewing and embroidering of sweat caps, such as are worn by their male relatives. A few girls were persuaded to learn to read and are now using St. John's Gospel. A goodly company of believing women has been gathered.

One young woman who expected to be baptized, with her three little children, was at the last moment forbidden by her husband. Her sister, a girl of fifteen, when asked if she did not wish to wait till the others were ready, said, "No, I will be baptized alone." I suggested that her brother-in-law, upon whom she is dependent, might put her out and beat her, but she said, "Though they kill me, I will not turn back." As soon as the service was over she took tea and sugar, which she had bought with a few bits of money saved here and there, and went to the field. After putting the tea to steep, she hunted up her brother-in-law and said, "I have been baptized; give me your blessing." He said, "You have done well, may it be blessed; but where is your treat?" It is a custom, when any special blessing comes, that one gives a treat of sweetmeats, tea, sugar, or a dinner, to his friends. The girl brought her tea and poured it, feeling very happy, for she had expected hard words if not a beating.

During her last month in Sahnah Malekeh taught two hundred and twenty pupils, and had fifty-six conversations or Bible readings with expositions, with a total attendance of two hundred and eighty-five persons, twenty being the greatest number present at one time.

After reaching Kermanshah, I opened a little dispensary, and have seen from twenty to thirty-five patients during the forenoons; very few left without hearing the gospel. Not feeling equal to more than dispensary work, I discouraged calls in the homes, though in that alone was any hope of receipts, for I take it we are not here to make money but to preach the gospel. In spite of my discouraging them, I have a record of seventy cases in homes, from April 8 to May 8. These include daily dressing of a compound fracture wound on which I operated four times after the British Consulate physician had twice operated and given the case up for a bad job. Ten of these calls were on the wife of the British Consul who had been thrown from her horse, receiving serious injuries.

A hospital, too, I provided for a poor Jewess whom I found in a dreadful, dark, dirty hole of a room. Bringing her to our house, I made a bed on the verandah where she remained ten days, when her husband carried her back. She went rejoicing in Christ, the fear of death taken away. Our home has also been an asylum for another poor Jewess. I had treated her for about two months for tubercular hip-joint disease, and she was just getting in good condition when she came back one morning with her arms and legs a mass of swollen, purple bruises from a beating received from her husband. I had him arrested, but he is a wine seller, and by means of wine and bribes he got away and is out of the city now, having left word with his other wife not to allow this one to come into the house or get any of her belongings there. He will not divorce her because there are eighty *tomans* in the marriage contract that must be paid if she is divorced. I have taken up the matter in the name of the Lord and Right, and will get as much as I can of her rights and send her to Bombay to her people. She is a stranger here without a single relative to take her part.

Work among the women is very different from what it was two years ago, when I found it difficult to get one of them to sit still long enough to obtain a comprehensive idea of the gospel. They have learned to know my Book and, if I do not have it in my hand when I come to dispensary, they ask for it.

Blanche Wilson Stead.

LETTERS FROM MISSIONARIES

PERSIA.

MRS. S. G. WILSON wrote from TABRIZ, May 30:

We miss Dr. Bradford constantly and wonder how we are to cover some branches of our work without her. She was always taking the rest of us to her patients' homes, so that we relied on her for these introductions.

One can hardly give a correct idea of affairs, there are so many rumors. . . . One day most of the Moslem boys in our school absented themselves "for reasons of state," but generally lessons have gone on as usual and no one would know we were in a city in revolution. The Armenian community is quite separate and has taken no part in this commotion, so our meetings have gone on as usual. Evening seems the safest time to be on the streets, as they are silent, dark and deserted.

WE HAD A MUSICALE AT OUR HOUSE

for "The Literary Club" and their friends; about seventy were present. A programme included trios for piano, organ and violin, instrumental duets and vocal solos. A young Italian architect gave us some airs from operas and there were two Armenian national songs; our little girls played in duets, and a European lady kindly assisted a violinist. I helped on accompaniments and refreshments and felt it was well worth all the trouble. These social meetings have always been

FOR THE PURPOSE OF HOLDING THE BOYS

to attendance on Sunday afternoon meetings. Ten are usually present. We have been studying arguments against infidelity, as they constantly hear the wrong side. It is an inspiration to read on the subject and what an interest it adds to have a purpose in view! In a class which I have three times a week, we are taking up Dr. Pierson's *Many Infallible Proofs*. The boys are so full of the subject, that Mr. Wilson says they are always propounding such questions as, "Is the sun older than the earth?" I told them of the sceptic who gave this sentence to a little child to read, "God is nowhere," and the child read it,

"GOD IS NOW HERE."

Afterwards, I found it written over the school blackboards, so it is a little thing they will remember. The two Moslem months of mourning gave us an excuse for making a few visits. It was a great contrast to see the Persian ladies, usually as gay as butterflies, robed in somber black. Five have since come to see me. You do not know how difficult it is for them to make such a visit and how much we appreciate it. They seem *thirsty* for knowledge and beat their wings, like caged birds, against their prison bars.

This is Decoration Day. We have always had a picnic together, as it is also Miss Jewett's birthday, and now in her absence we will continue the custom, though we shall greatly miss her. We have the "picnic" this afternoon on the balcony at the Girls' School, and for the first time we have an American Consul to help us celebrate. He is a great addition to our social life and seems one of us. The day that "Old Glory" was raised from the top of the Consulate, Miss Jewett, the oldest of us, and Robert, the youngest, pulled the ropes.

CHRISTMAS IN KURDISTAN MOUNTAINS.

MRS. MCDOWELL wrote from VAN, last February, about her husband's itineration among the mountain villages in Kurdistan, south of Van (see map):

In many places Mr. McDowell had large meetings of women who were very attentive and earnest, but there are still some districts where the men think it not necessary for women to be enlightened in any way. In one village in a dark district, he found

ONE BRIGHT LIGHT

among the women. When we were in Mosul, a girl from that village spent a year with us. Even that short time made a change in her. She is married and her home and her work there have made that village different from all others. I have many heartaches when I think of our mountain women; they have never seen a missionary woman and they need —not one, but many.

The week before Christmas, we had a telegram from Mr. McDowell saying he could not leave, for he had found the way open into Tkhoma, one of our wildest districts. Sixteen or more years ago, he and Dr. Wishard were stoned and mobbed in this place. Some of the very families who had participated in this affair now sent letters asking him to come, and he felt they were sincere. We are glad to have given him up for Christmas, for the people were really in earnest. He spent a week with them, having two or three meetings daily, and conversations between times. He thinks the gospel has really taken root there. They humbly begged his forgiveness for the cruel treatment of former years, and said God had punished them for their sins. A number of these brethren were escorting him out of their country, when the first day's journey brought

THE CATASTROPHE,

which I shall tell only briefly, as you may have read of it elsewhere.

Mr. McDowell, his own helper and twenty-three other men had climbed to the top of a high mountain pass which separates two districts. They stopped to rest a moment there, and Mr. McDowell, looking down toward the valley below, wondered how he should ever be able to get down so steep a mountain, covered with snow and ice as it was. The party had taken only a few steps when there was a great noise and they seemed to be falling through space. At the moment of the crash one man by his side said to my husband, "Sahib, we are lost." It was a big avalanche and the whole side of the mountain went down. Six of the men had remained at the top. It is estimated that the distance they were carried was between two and three miles, and the time occupied not more than two minutes. They were on the surface of the moving body at first, but this soon broke and they were rolled under the snow, pitched in all positions and finally began to suffocate. The snow was ground into and inside all their clothing, and their mouths were packed with snow. Just as it seemed the end had come, Mr. McDowell, who was thrown the farthest, found himself out from under the snow and in the bottom of the valley. He was able to dig the snow from his mouth, which he did instinctively to get his breath. At the top of the mountain, a man at his side had been carrying his big overcoat. When able to look around, no one was very near but there lay his overcoat only a few feet from him. His hair was matted with snow, an icy wind was blowing, he was numbed with cold, and there God had laid his coat at his feet! Of course his hat was gone, but he threw the coat over his head. Four men were buried alive, but three of them were rescued from death. One man was thrown out some distance above the valley and immediately began to hunt for comrades. In this way the three were saved —one had only his fingers of one hand showing; another, an elbow; the third, a foot. One poor man was not found, although thorough search was made both that day and the next. All their clothing was torn from their bodies and all were more or less bruised; one had a dislocated shoulder and many had sprains. Mr. McDowell had a badly sprained knee and two fractured ribs. In all history among those people, they never knew such a remarkable thing. They say their deliverance was

A MIRACLE

for the ratio should have been just the opposite, eighteen lost and one saved. The men say they were saved because Mr. McDowell was with them; they had stopped on the road to pray not long before this happened. The party hobbled on an hour more to a village where they spent the night, lying on the floor; there was little sleeping, for all were groaning. It was two weeks before Mr. McDowell reached home. Knowing nothing of his circumstances, we sent fresh horses and a sled to meet him. The men were afraid to cross the first mountain, so the poor missionary had to come on to Van alone. He never complained of the suffering on this journey, but it must have been very hard. Our good Dr. Ussher* here soon made him comfortable and, now a month since the accident, he is almost free of any bad effects. You can understand how full of thanksgiving our hearts are. The man who was lost left a widow and four small children; we hope to care for her in some way.

THE TURKISH GOVERNOR

has just been displaced. He was very friendly to Americans. Before leaving, his family (two wives and two daughters) called. We think the Governor has been very tactful in keeping peace here between Turkish and Armenian revolutionists. This is a strong center of the latter class and only a small jar might cause a big explosion.

Miss Annie W. Stocking wrote to her family from Teheran:

March 20.—Last night I felt just like writing home, but duty triumphed and I translated the last half of the fifth chapter of Matthew; this gospel is a bit harder than John's. . . . You cannot imagine how lovely the violets are in our yard. Saturday I took a bunch to a sick Armenian woman in another part of the city. She used to be in our school and knows a little English so, between that and my Persian, we got on finely.

May 25.—School Commencement comes June 12 Our four Senior girls have each an Armenian essay, two have also English essays and two recite English poems. It is my work to train them on their English parts. Mr. Tyler, Secretary of the U. S. Legation, took his two children and three American gentlemen (one of them, Prof. Jackson of Columbia University, has written a fine book on Persia)

TO VISIT THE SHAH'S PALACE

and kindly arranged for several of us missionaries to go with his party. We saw the beau-

* Of the American Board.—Editor.

tiful alabaster throne and the famous peacock throne. The gardens were beautiful, full of roses, shrubbery and the little ponds of water that Persians love so well. The art gallery was a most wonderful assortment of oil paintings (a few good ones), some Persian scenery —the work of native artists, many cheap chromos, photographs, and one advertisement of "Spool Cotton" with the lettering left on! We saw beautiful rugs and everywhere mirrors, or mosaic ceilings, made of bits of looking-glass.

MOST REMARKABLE OF ALL

we saw His Majesty, himself. He was supposed to be away when we had permission to come, but he was there and sent for us to appear before him. He was standing in a garden path. The Legation Secretary drew near to meet him and the gentlemen advanced and bowed, but we ladies remained at a distance. He is a very dignified person of soldierly bearing and had on glasses. The body of the old Shah is kept in an alcove of the royal theatre behind shabby black hangings. Always two or three mullahs are there, praying for the forgiveness of his sins—a pathetic sight.

June 8.—We invited the Senior girls, three graduates who live in Teheran, the teachers and missionaries, yesterday afternoon; we served tea, cake and ice-cream. The graduates told what their school has meant to them since they left. It was a nice occasion.

LAOS.

SO IMPERATIVE.

MRS. HUGH TAYLOR writes from LAKAWN:

Family prayers, in which school-boys, servants and neighbors join us, are over. My own little girlies are tucked under mosquito nets for the night. Mr. Taylor is absorbed in a class of his teachers.

We are very busy in school with seventy-five boys—bright, brown faces, good, bad and indifferent. Twenty-five are boarders (we have funds for only that number), and all are one grade—good, when it comes to appetite. A pressing need is a new schoolhouse—all else is as nothing compared to it in our eyes. We have four good residence buildings, a good Hospital and dispensary, a new girls' schoolhouse, in which we worship for we have no church building yet, and we have

NO BUILDING FOR THE BOYS.

The temporary bamboo building put up by Dr. Peoples has fallen into decay; out of its usable timbers one room has been patched up and another room patched up out of a temporary building put up nineteen years ago. Mr. Taylor hears his classes recite in a thatch-roofed shed without sides or floor. Miss Van Vranken hears her recitations on our verandah. The Board says it has not the funds to give us, but allows us the privilege of begging. While on furlough, Mr. Taylor succeeded in getting a beginning, so he has a brickyard force in full blast. When we have the foundation, surely somebody *will* want to build the walls, and somebody else *will* want to furnish tiles for the roof. You see

THE NEED IS SO IMPERATIVE.

The teachers are here; the pupils are here and *must* be educated if we are to build up a self-sustaining church. We are surely justified in building along by faith. I am glad our verse in the *Year Book* is, "I say unto you, Ask, and it shall be given you."

CHINA.

DR. MAUD MACKEY wrote to a California friend, from PAOTINGFU, June 11:

Yesterday, when I returned from a little trip to Peking, I found my home mail waiting on the table. Thank you for your loving words of sympathy about Mrs. Perkins' accident. You know in such an emergency there is no choice to be made as to what one *can* do; it is what *must* be done. At such times we realize how helpless we are in our own human strength, but it is also at these times that we have the consciousness of our Master's great strength and nearness. Two thoughts were in my mind to help and uphold: "Underneath are the everlasting arms," and "I can do all things through Christ which strengtheneth me." . . . Mrs. Perkins is a wonderful little woman. Her never-failing cheerfulness and good judgment have been an inspiration to those who have been with her ever since she has been in China. She is a physician, and often have I gone to her for

HELP IN HARD SURGICAL CASES

and always found her glad to help in any way. My first thought, when I heard of the accident and before I knew who it was, was to send for Mrs. Perkins to help me. She stayed here three months after the accident and is recovering fast. The Hospital was very crowded this spring, probably for the last time, for we are to have

A BEAUTIFUL NEW SURGICAL WARD

that will accommodate the clean surgical cases. It will be equipped in true hospital style and we hope to train nurses to take care of these patients. The mother of Mrs. Hodge, for whom the Hospital is named, has sent the means to build this addition, which includes a new operating room, two wards, and rooms above connected with mine, for nurses. Mrs. Elsie Sinclair Hodge died here in 1900.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1907-'08.

GLORIA CHRISTI: *An Outline Study of Missions and Social Progress.*

CHAPTER II. EDUCATIONAL MISSIONS.

I. Why missionary schools are established.

Give five reasons.

Compare children of civilized and of uncivilized races as to mental capacity.

Give difference between missionary and general education.

Teaching in English has often been a subject of criticism; name its advantages.

II. Missionary education in India.

a. First college in the East; where, when and by whom founded.
b. Name colleges now in India.
c. Theological schools.
d. Trace origin and development of education of women in India.

III. In Turkey.

a. Literature as a missionary agent in Moslem lands.
b. The colleges of Constantinople.
c. Historic work of the American Board in education.

IV. In Syria.

a. Sketch character of work and radius of influence of the Protestant College at Beirût.
b. Locate schools for girls and for boys at different points in Palestine.

V. In Persia.

a. Fidelia Fiske and the development of the Mount Holyoke influence.
b. Compare dates of mission education in Persia with those in other countries.

VI. In China.

a. Give brief summary of Chinese educational methods.
b. Similar condensed summary of mission education from 1838 to the present.
c. Locate colleges and universities.
d. Give date and description of educational revolution.

VII. In Japan.

a. Trace progress of education since Mrs. Hepburn opened school for girls in 1867. (See Dennis, Vol. III, p. 53.)
b. Give statistics of present educational facilities. (Dennis, Vol. III, p. 50.)
c. Quote Dr. Griffis on influence of American missionaries—ibid, p. 47. (Refer also to *Christ, the Creator of the New Japan*, by Dr. Griffis, published by A.B.C.F.M.—leaflet.)
d. Who was Neesima; and what great institution keeps his memory green?

VIII. Summary.

Describe life of women in zenanas.

Contrast with that of pupils and teachers in Christian schools.

On map of the Eastern hemisphere locate five notable Christian colleges and give general idea of their surroundings.

Give characteristic changes in students trained in Christian schools.

Display prominently pictures from the collection, Nos. 2*b*, 6, 7*a*. 7*b*, 8*a*, 8*b*, 9, 10, 16.

E. E.

How to Use Gloria Christi.—This little pamphlet is a valuable aid to study of the textbook. It consists of the outlines and lectures given by Mrs. Montgomery at various Summer Schools, with attractive programmes, bright suggestions and clever new plans. It also contains a selected course of Bible readings, and a list of leaflets issued by various Boards which will help to illuminate the study of Foreign Missions and Social Progress. Price, ten cents.

NORTHFIELD SUMMER SCHOOL FOR WOMEN'S SOCIETIES.

It is not easy to explain to any one who has not spent a few days at Northfield just wherein lies its charm. Only one who has breathed its atmosphere can understand.

The fourth session of the Summer School brought together women who are trying to advance the cause of foreign missions. The topic for the week was the new United Study book, *Gloria Christi*. Its author, Mrs. Anna R. B. Lindsay, outlined its contents and aim before it was taken up by chapters.

Four mornings of an hour of Bible study in the auditorium, led by the Rev. Dr. F. B. Meyer of London, prepared the way for the day's work. Dr. Meyer took as his theme the formation of the early Christian Church and the growth of its missionary spirit. He was an excellent teacher, for he not only commanded the close attention of his large audience but he pointed out important steps in his teaching for the convenience of those who used note-books and pencils. Six mornings Mrs. Helen B. Montgomery taught the chapters of *Gloria Christi*. It would be hopeless to try to repeat her words, or describe her mobile face, her fluent language, her attractive personality. Many a woman under her influence would feel dormant forces in her own heart and mind begin to expand. She showed how all branches of missions together make social progress and extend Christianity. Foreign missions is in its infancy; it is a movement not worn out and exhausted, but a world force bound to go forward with great strides.

As we listened we were secretly glad that we had helped along the society meetings in our own churches and had contributed a dollar or two to the cause during the year. Other able women taught special classes and presented fresh methods of conducting missionary society and band meetings. There was plenty for every one and, after these study hours, any

woman of any denomination could go home to her own society fitted to take up its work with renewed energy.

Denominational differences are unknown at Northfield. All are Christian workers. That societies from many churches were represented this year was shown on the afternoon of Denominational Rallies. Twenty-five or more Presbyterians met in the Home Science Building and spent a pleasant hour together under the leadership of Miss Alice M. Davison of the New York Board. Perhaps the Baptist ladies had the best time, for they outnumbered all the others. There were one hundred and two on their roll and what workers they are! The Summer School register showed three hundred and six members in all, but many availed themselves of its privileges who failed to register their names as requested. The fee was but one dollar.

"Missionary Rally," appointed for Sunday afternoon, brought together on the platform our faithful representatives from mission fields abroad. They were welcomed most heartily, and each told a story of loving service, not of hardship or discouragement. It was good to hear those from Japan insist that there will never be any real struggle between Japan and the United States, notwithstanding the efforts of "jingo journalism" to stir up envy and strife.

The last is the best, was the universal verdict concerning the fourth session of the Summer School. Its members will be scattered but will not forget its message: God's love for the human race and the advance of missions. Whether the world cares or not, whether the Church is indifferent or not, whether as individuals we have "no interest in foreign missions," nothing can quench the missionary spirit. It is a living force, for from the beginning God purposed that the unsearchable riches of Christ should be proclaimed to all people. *Lillie B. Day.*

A WARNING.

The only discouraging feature at Salmas is the conduct of three young physicians who have all been educated in America. Each one was jealous of the other and each was trying to drive the others out. Some, if not all, of these physicians are getting help from churches in America because they are supposed to be doing missionary work. An Englishman in Persia gave some of the gentlemen of our mission a severe reprimand, not long ago, because we allow our churches at home to be duped as they are by Orientals. To tell the truth we have tried often to explain the difference between giving help through the mission and outside of it, and have met with repeated rebuffs so that we are tired of having our fingers burned. It is one of our trials to see so much of our Lord's money spent in vineyards and Persian carpets. At this present moment, there is a man here buying carpets to take to the United States to sell, who got his money from benevolent sources and the givers think he is a missionary. The carpets he sells in America for more than four times the price he pays here, and he will soon be a rich man.—*A Persia Missionary.*

ANNOUNCEMENT.

Over Sea and Land, our bright little missionary magazine for children from 6 to 12 years, is published for the purpose of telling them about the Presbyterian mission fields and workers in our own land and across the seas. It plans to be more successful this year than ever.

The Editor is in touch with the present movement for study of missions in Sunday-schools and will help the Primary and Junior grades with ideas. She is in touch with workers in the field and can bring fresh and graphic stories to the children. She is in sympathy with the children and purposes to have them see, as through an open window, a wonderful procession of strange peoples, wild animals and brave missionaries.

The Editor will marshall the procession; *Over Sea and Land* will be the window. Will parents, Sunday-school teachers, Band leaders and the Literature and the Young People's Secretaries bring the children to the window?

The plans for this fall provide for an *Over Sea and Land* week, the last week in October. A contest for subscriptions is suggested, an entertainment is arranged to be used in Sunday-schools. Concerted activity all through the great Presbyterian body is hoped for.

Circulars and sample copies of *Over Sea and Land* are free. Programme for the entertainment is 10 cents.

Send to your own Board, or to the Home Missions Board, 156 Fifth Ave., New York, or to 503 Witherspoon Building, Phila., Pa.

MRS. WM. SHAW STEWART,
Chairman of Committee.

SUGGESTIONS.

FROM Goshen, N. Y.:

"I find the supply of maps of the Island World, which are so necessary for the proper study of *Christus Redemptor*, has been exhausted and I have been unable to borrow. Many societies must have finished using theirs, and I wondered if you would say, through our magazine, that any one who has a map to sell or loan, would confer a favor by sending a card, stating the price, to P. O. Box 25, Goshen, N. Y."

An excellent suggestion. Let us carry it farther, for many others want that map. Those who have one to loan or sell, please send addresses, and WOMAN'S WORK will serve as an exchange bureau.

MAPS, from a Rochester church:

"Will you allow a suggestion from one of the readers of WOMAN'S WORK? It would be a great help if there could be in each magazine a small map of the country which is the topic for the month.

It helps so much to be able to locate a mission station and many have not maps to refer to. I presume this suggestion is not new and probably, for some reason, is not feasible."

The editor had been wondering if nobody misses the maps which, in some years, we had every month. How gracefully the suggestion was offered, too! We had begun to return to maps and are encouraged to go on printing them.

LITERATURE, from Alameda, Cal.:

"How many Secretaries of Literature have a list of all members of the society and know who do, and do not, subscribe for WOMAN'S WORK? Personal calls will do much to advance the interest of our magazine."

A PRECAUTION.

It will be a wise precaution, in future, to send a list of prices whenever there is anything sent us from home. One of the school boys in Teheran got a position in the post office and, through him, the missionaries found there was a number of books accumulated there—"because there were no wrappers on them," the officials said. Friends send us books without notice of their coming, and I suppose they often wonder why we are so ungrateful as not to acknowledge them when we have never heard of them. I believe nearly every one in the mission got at least one thing that time, but I had no idea in the world who sent mine and so never thanked anybody for it.—*A Hamadan Missionary.*

THE gospel song, "My Jesus, My Saviour," with arrangement of music, was advertised in our August issue. The price of the printed sheet has since been revised. Single copies are 25 cts.; in quantities of twenty-five or more, 10 cts. each. Mrs. Nevius of Chefoo has placed this in a collection of fifty hymns which she has arranged for the Chinese Christians.

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

July 14.—At San Francisco, Rev. and Mrs. Henry M. Bruen and child, from Korea. Address, Belvidere, Warren Co., N. J.

July 30.—At San Francisco, Rev. and Mrs. James B. Cochran and three children, from Kiangan, China. Address, Boonton, N. J.

A. M. Sharrocks, M.D., Mrs. Sharrocks and three children, from Korea. Address, Berkeley, California.

August 15.—At New York, Mrs. John G. Wishard and two children, from Teheran, Persia. Address, 129 Beall St., Wooster, Ohio.

August 18.—At Vancouver, Miss Mary Lattimore, from Soochow, China. Address, 16th and U Sts., Washington, D. C.

DEPARTURES:

August 10.—From San Francisco, W. H. Dobson, M.D., Mrs. Dobson and child, returning to Yeung Kong, So. China.

August 22.—From Vancouver, Rev. and Mrs. M. Willis Greenfield, to join Korea Mission.

August 23.—From New York, Miss Anna M. Hunt, to join the Mexico Mission.

August 31.—From New York, Rev. George Wm. Wright, returning to the Philippines and Mrs. Wright to join the Mission.

September 2.—From Vancouver, Rev. E. M. Wherry, D.D., and Mrs. Wherry, returning to Lodiana, India.

Rev. and Mrs. J. G. Dunlop and four children, returning to Japan.

September 10.—From Seattle, Rev. and Mrs. J. A. Fitch and child, returning to West Shantung.

Mr. and Mrs. C. W. Douglass and three children, returning to Shanghai.

Robert W. Carter, M.D., and Mrs. Carter, to join the Philippine Is. Mission.

Rev. and Mrs. Chas. R. Hamilton, to join the Philippine Is. Mission.

Rev. and Mrs. George W. Dunlap, to join the Philippine Is. Mission.

MARRIAGES:

June 26.—At eight o'clock P. M., in the Fourth Presbyterian Church, Albany, N. Y., Miss Anna Hendricks Rodgers to Rev. George William Wright of the Philippine Islands Mission. [Mrs. Wright is sister to Dr. Rodgers of Manila.]

August 28.—At Karuizawa, Japan, Julia Katrina, daughter of Rev. and Mrs. Thomas C. Winn, all of West Japan Mission, to Rev. Walter Collins Erdman of Taiku, Korea Mission.

DEATH:

July 12.—At Bangkok, Siam, baby Wallace, youngest child of Rev. and Mrs. W. G. McClure.

RESIGNATIONS:

Miss Mary Jewett, W. Persia Mission. Appointed 1871.

Dr. Sarah Vrooman, Punjab Mission. Appointed 1901

Mrs. Bertha McConaughy Cochran, W. Persia Mission. Appointed 1900.

Rev. and Mrs. J. P. Erdman, West Japan Mission. Appointed 1903.

UNITED Study of Missions at Chautauqua, N. Y.—Registration was nearly 600 women from nineteen states; 200 were Methodists; Presbyterians and Baptists had about 100 each.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions.—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges. each, 2 cts.; set,	15 cts.
Hospital Work. each, 1 ct.; set,	10 cts.
Home Life	2 cts.
Illustrated Programmes. per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1907	10 cts.
A Visit to the West Africa Mission	10 cts

Mission Study Series:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi. Social Progress,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World	20 cts.
In Circles of Light	20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Oct. 15. Topics: *Our Publications. Persia.*

THOSE who have not received the Foreign Report have a treat before them. One of our officers writes: "My Report has just come and is what I have needed all summer. I find myself reading it straight through as a volume of contemporary history, a missionary encyclopedia and a commentary on the *Prayer Calendar*. And all this to be had for a postal card!"

RECENT letters from Mrs. Thorpe report a fine voyage and her arrival at Honolulu amid a distinguised company which was received with military honors. She and her daughter were about starting on the strenuous trip to the volcano, and were to arrive at Yokohama August 24.

WE urge presbyterial officers, especially Young People's Secretaries, to keep careful records and files of letters, not only for themselves but for the sake of their successors. We frequently receive the complaint from those new in office that letters have been destroyed and they do not understand things which would have been quite clear had proper records been kept.

Over Sea and Land promises to be more successful than ever this year. Primary and Junior grades in S. S. will receive suggestions, and a programme for a bright S. S. entertainment has been arranged. The Editor will marshal a procession of strange peoples, wild animals and brave missionaries, and the magazine is the open window through which the children can see it pass. Send for circulars and programmes, the latter 10 cts.

THE Eastern Student Conference beginning at Silver Bay June 21 numbered 800 delegates, and was the largest yet held. A great effort was made by representatives of various denominational Boards to decide upon the best way to work in harmony; also to bring the student volunteers into touch with their denominational Boards.

THE emphasis laid upon medical missionary work in the pages of *Gloria Christi* will recall afresh to us Presbyterians how much cause for thankfulness we have in the great good accomplished by our 91 medical missionaries, and the 115 hospitals and dispensaries under their care. This work develops and changes so rapidly that it has become necessary to revise and reprint our Medical Series of leaflets. *Persia* and *Korea* will be ready shortly. Price. 3 cts.; 30 cts. a dozen.

SECRETARIES of Literature are to be congratulated that they have such a weighty, bright code of laws as those laid down in the leaflet, *The Secretaries of Literature*, by Elizabeth Elliot. Price, 2 cts.; 15 cts. per dozen.

WOMAN'S foreign missionary societies of Baltimore Synod hold annual meeting in Brown Memorial Church, Baltimore, Md., Oct. 29-30.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

LEADERS will doubtless find helpful hints in this account of charming and successful meetings in a Chicago Society. The vice-president writes: "The women of our church are divided into ten circles, each circle taking charge of one monthly meeting. We follow the regular topics given in WOMAN'S WORK. In March we listened to a spirited African 'palaver.' Mrs. S. C. Peoples, one of our own missionaries, went out from Chicago in 1882. In May, with joy and thanksgiving we celebrated her twenty-five years of faithful service in Laos. In October, the church parlor was transformed into a Persian garden. Several of our members wore Persian costumes, Persian sweets were served, and we enjoyed the letters from another of our missionaries, Mrs. Van Hook of Tabriz. Small mite-boxes, with her photograph on one side, had been distributed a few weeks before the meeting.

NEW Mission Study text-books for the Woman's Societies, Young People and Juniors:

Gloria Christi, or The Glory of Christ, is a book which will broaden the view of every one who studies it. This view of Evangelistic, Educational, Medical, Philanthropic and Industrial Missions gives a splendid opportunity to know the world-wide missions of our own and other Boards. *Christian Missions and Social Progress*, by Dr. Dennis, is the invaluable Reference Library for all students of the subject and should be in every missionary library.

(The little pamphlet, *The Service of Missions to Science and Society*, by Dr. W. W. Keen, is also highly recommended. Price, 10 cts.).

The Uplift of China and the *Reference Library* for Young People, together with *In Cir-*

cles of Light and *Uganda's White Man of Work* for Juniors, furnish all mission study workers with the best of tools for the new year.

All now on sale at Room 48, 40 East Randolph St., Chicago.

At our Friday morning meetings a number of missionaries brought cheering messages. Mrs. F. E. Hoskins of Syria spoke encouragingly of work in the land of our Saviour's earthly pilgrimage, and Dr. Belle Chone Oliver of the Canadian Presbyterian Mission told of the revival in India. Other visitors to Room 48 were Miss Donaldina Cameron of the Presbyterian Mission Home, California; Mrs. H. B. Pinney, president of the Occidental Board; Dr. and Mrs. McCandliss and their two younger sons, from Hainan.

We feel that a blessing is in store for us from the services in our office of Mrs. Clarke, who is one of the treasurers we have secured from the Cumberland Board. Her winsome manner has already drawn many to her, and her record leads us to believe that she is the right woman in the right place.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The first prayer-meeting of the season will be held on Wednesday, October 2, at 10.30 A.M. The president, Mrs. Henry N. Beers, will lead the meeting.

This is the month for sending the summer offering to the treasurer in New York. Each year there is an improvement in promptness, and yet there are always some societies whose money comes late. It is particularly important that all should be paid this year because, relying on our past record, Dr. Funk has been allowed to take advantage of the good weather and proceed with the building of his house, as the hospital cannot be opened for patients till he can be on the ground. Let us not disappoint this expectation.

The Foreign Post has become a well-known periodical to the children in Bands and Junior C. E. Societies of our Board. It is issued twice a year and gives letters and news from their own missionaries and special objects. The desire is that it become better known to the Women's Societies, particularly the officers, so that a greater interest may be shown in the growing work of the children. The summer number has recently been circulated. Copies may be had to distribute in a limited way at the fall presbyterial meetings.

Leaflets on Persia: *Fidelia Fiske*, 3 cts.; *Selby of Marbeeshoo, Persia: A Dialogue; Dr. Asahel Grant*, each 2 cts.; *Women and the Gospel in Persia*, 15 cts.; *Post Cards*, 6 cts. per dozen.

From Northern New York.

Semi annual Meeting of the Society will be held October 10, in the First Church, Upper Troy (Lansingburgh), N. Y. The sessions will open at 9.30 A. M. with a devotional service. The address in the morning will be given by our own missionary, Mrs. H. V. Noyes of Canton, China. In the afternoon it is hoped to have a Mission Study Class conducted by one who has been most successful in this branch of work. A missionary address will close the session. Lunch will be served at noon by ladies of the First and Olivet churches.

Delegates who desire entertainment over night will kindly notify Miss Margaret Cook, 514 Fulton St., Troy, not later than Oct. 5. Full information regarding the meeting will be sent to the secretaries of all societies. Any secretary failing to receive notice by Oct. 1 will please inform Miss E. A. Darling, Blue Ridge, N. Y.

We have received from Miss Jean James a most interesting account of a wedding in Mrs. Velte's school for the wives of theological students at Saharanpur, and a charming word-picture of Mrs. Velte's home. These wives, whose husbands, under difficulties, are fitting themselves for future responsibility, should have a part in our prayers.

From St. Louis.

Meetings the first and third Tuesdays of each month, 10 A. M., at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

The month of October is devoted to Synodical Society meetings. Coming as they do at the beginning of the heavy work of the year, they supply initiative and enthusiasm to those who attend them. The Synodical meeting ought to be called the "officers' meeting," for it furnishes the best opportunity of the whole year for informal conference of presbyterial with synodical officers, and with each other. Every presbyterial president should make it a point to be present unless necessarily detained at home. It is to be hoped that the Synodical meetings this fall will be unusually well attended.

The following announcements of *Synodical meetings* have been received:

That of Kansas will be held in Emporia at the time of Synod, which convenes Thursday evening, Oct. 10. First session of Synodical meeting will be Friday morning, Oct. 11. Delegates should send name and address to Mrs. H. A. Davenport, 1128 Neosho St., Emporia.

Synodical meeting of Oklahoma and Indian Territory will be held in the First Church, Broadway and Sixth Sts., Oklahoma City, Oct. 7, 8 and 9. Miss Mary Cogdal of Shanghai and Dr. Victoria McArthur of Kodoli, India, are expected to be present. Delegates will please send name and address to Mrs. J. A. Ross, 132½ West Main St., Oklahoma City.

Synodical meeting of Missouri will be held in the Second Church, Kansas City, Mo., Oct. 16 and 17. Each auxiliary is entitled to one delegate, whose name should be sent to Mrs. E. M. Wright, 433 West Tenth St. Conference of synodical and presbyterial officers will be held on the 15th, in the church parlor, at two o'clock.

In addition to the Presbyterial societies of Ozark, Carthage, Sedalia, McKee, St. Louis and Kansas City, which have already reported reorganization and lists of new officers, Kirksville and Dallas have sent in their announcements. Will the other Presbyteries of Mis-

souri, Texas and Arkansas please follow suit as soon as possible?

A CIRCULAR letter sent to Presbyterial Secretaries of Literature, urging them to secure at least 500 new subscribers to WOMAN'S WORK before next April, is bringing enthusiastic response and hosts of questions. Your member of Committee on WOMAN'S WORK will answer these questions at her earliest leisure,—she regards the interest aroused as a very hopeful sign.

MRS. HAYES, newly elected Presbyterial President of the newly organized Iron Mountain Presbytery, passed through St. Louis recently and had a brief but pleasant visit at the Union Station with one of the State Secretaries. While it is difficult to start a new Presbyterial Society into efficient, active work, we know we can rely upon Mrs. Hayes to do all that one enthusiastic, sincere, capable woman can do.

From San Francisco.

Calvary Church, cor. Fillimore and Jackson Sts.

Corner-stone Laying of the New Mission House at "920:"

AUGUST SEVENTH was a red-letter day for the Occidental Board. After waiting for conditions to warrant such an advance, waiting for sufficient funds, waiting for the boiling cauldron in San Francisco civic life to hasten in its process of purification, the corner-stone is laid, courage is quickened, and a gleam of gladness is felt. The new house means a coming home to members of varied Presbyterian organizations.

THE president, Mrs. H. B. Pinney, conducted the exercises, opening with a few words of hope and cheer. Miss Cameron brought with her a small army of Chinese girls, a kind of recessional (the procession had taken place April 18, 1906). They sang "How firm a foundation." The invocation was offered by Rev. J. H. Laughlin. In his address, Rev. E. K. Strong spoke on the relation of the Occidental Board to the churches, and the power for good it has been in uniting them and in making a central point of attraction for missionaries and Presbyterians all over the world.

THE Chinese Consul, in high silk hat and Prince Albert coat, spoke in Mandarin, Mr. Laughlin interpreting. He said the Church existed for preaching good, the Chinese women need this Home, the Chinese are friendly towards it, and he repeated an original verse written by himself for the occasion:

"We lay for woman's rapid education
This corner-stone of everlasting foundation,
For our religious widening and civilization,
And peace of East and West we pray without ceasing."

PROF. LANDON brought greetings from our Theological Seminary, from which so many ministers have gone to foreign fields. He spoke of the great work which has been performed here, of the flood of memories of early workers, of blessed gatherings held in the former honse; the dedication of a new building is a good place to begin a new life; he hoped all would remember the men who will work on the bnilding and that no harm may befall them.

GREETINGS from Mrs. P. D. Browne and Mrs. I. M. Condit were read, and they were brought from Korea by Dr. Sharrocks and Rev. Graham Lee. Several missionaries *en route* to the Orient were present, to whom a reception was tendered later in the afternoon. Dr. Sturge presented congratulations from the Japanese church to which twenty Japanese women have gone from the Home. Dr. McAfee of Berkeley spoke of the reflex influence of the Occidental Board the happy outlook of the city's growth, its people; of Presbyterian unity, enthusiasm and loyalty to Christ.

THE architect, Mr. McDougall, said Christ is with this work and this is the secret of its power and greatness; the women of the Board possess fine business capacity. The auditorium will seat three hundred. The building, in English Renaissance, is to be of reinforced concrete faced with clinker bricks. The builders are Christian men. Mrs. Kelley presented a brief statement of the financial outlook, and expressed a hope that we wonld not need to call on San Francisco for help.

MRS. NGO WING laid the corner-stone, repeating the words she spoke at the first corner-stone laying: "With strong faith in the redemption of my country women, both in this conntry and in China, through Jesns Christ our Lord." Mrs. Wing was the first young girl to enter the Home in 1876, finding her own way there. She was the first convert and has for several years been a Bible Reader.

DR. FISHER (Cnmberland Church) offered the dedicatory prayer, and Dr. Condit pronnnced the benediction.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

October. Prayer Union. *Our Publications.*

OCTOBER should mark the rallying of forces along every line of work; time lost now will be felt throughout the year.

INCREASE in snbscriptions to magazines, quarterly payments, the retaining of old members and gaining of new ones, study circles for *Gloria Christi*, interesting programmes, all demand enthusiastic and earnest work.

THE president of the Woman's Missionary Society of Sioux City, Iowa, and the president of First Church Missionary Society of Portland exchanged letters in the interest of their work, giving suggestions and methods of work in the two cities. The writer from Sioux City reports plans and suggestions obtained at a union meeting in that city which may be of use to other societies of the North Pacific. (1.) All their societies approved and will probably adopt the plan of using map talks with each regular programme. (The Foreign Board issnes a set of paper maps costing fifty cents. Our stations are all located on these maps.) (2.) A second plan approved was an interchange of members of different societies for programmes. Societies in Sioux City all meet the same day and hour. (3.) Suggestion for prompt attendance: A cardboard containing each member's name is hung in a prominent place and, at each meeting, each member on entering marks herself present. (4.) One so-

ciety had enlarged its membership by giving each member a card on which was placed a gold star for each new member she brought into the society. At a given time the cards were compared and a suitable souvenir presented the one who had the most gold stars.

Eugene Society of Willamette Presbytery has a practical plan for obtaining information for programme work. Names of different countries are written on large envelopes which are tied together and hung upon the wall, or placed in an open drawer. Clippings, notes, and references regarding work in these different countries are placed in these by members, and those taking part in the programme refer to the envelope for information regarding their subject. This plan is especially convenient for the woman who never has time to look up anything for herself.

An interesting plan for small societies: Each member is given a subject for the year, a country or mission field. She is held responsible not only for the programme regarding that subject but also for interesting news from that field at any time. Great interest is aroused in this way, each woman being enthusiastic regarding her own subject. In a large society a number of women might be given the same subject. It might be well to exchange subjects once a year, in order that all might gain thorough information regarding all the work.

Mrs. S. F. Moore, from Seoul, is visiting Portland. She is entertained at the home of her brother, Rev. B. E. S. Ely, pastor of Calvary Church. Although Mrs. Moore is in frail health and has the grave responsibility of caring for four children, her heart is full of love and gratitude for the work which she has seen accomplished in Korea. When she went out fourteen years ago with her devoted husband, there were not 100 Christians in Korea; now there are 30,000 baptized Christians, with at least 90,000 adherents. She believes that in spite of the political disturbance the splendid work of the Church will go on. It is her earnest hope that when the way is opened for her she may again go back and give the remainder of her life to the same service. We deeply sympathize with her and the people of Korea in the loss of her husband.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for August, 1907.

By totals from Presbyterial Societies.

Cincinnati,	$6.72	Union,	$15.00
Columbus,	1 17	Miscellaneous,	26.25
Huntingdon,	440.15	Total for August, 1907,	$530.29
Morris and Orange,	16.00	Total since April 1, 1907,	30,225.67
Philadelphia North,	20.00		
Pittsburg and Alleg. Com.,	5.00		

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for August, 1907.

Adams.—Presbyterial Soc., $5.00

Chicago.—Fourth, 58.20; Buckingham, 4.37; Austin, 1st, Sale of Hymn, 15.52; Englewood, 1st, C.E., 24.25; Hyde Pk., Busy Bees, 24 25; Logan Square, 4.85; Ravenswood, Mrs. W. H. Davis, 25; Woodlawn Pk., 87.30; Coal City, 19.40; Joliet, Central, 34 83; Kankakee, 29.10; Lake Forest, Steady Streams, 1.07; Oak Pk., 2d, 39; Waukegan, 24.25; Bethlehem Chapel, 9.70; Normal Pk., C.E., 9.70; Riverside, Miss Annie Beach, 97 cts.; Friends, 106, 517.76

Chippewa.—Ironwood, 8.25; Phillips, C.E., 1, 9.25

Crawfordsville.—Attica, 28.30; Clinton, 6, Jr. C.E., 6; Crawfordsville, Center, 10; Darlington, 2; Dayton, 35; Delphi, 12.50; Frankfort, 13; Kirklin, 4; Ladoga, 6; Lebanon, 11.70; Newtown, 5; Rockville, 10; Romney, 15; Spring Grove, 6.60; Thorntown, 9.50; West Lebanon, 3, 183.60

Detroit.—Detroit, Forest Ave., Westm'r L., 8.56; St. Andrew, 10, W.Y.P.S., 2; Scovel, 25, Inter. C.E., 5; Highland Pk., 27, W. Guild, 6; Holly, 2; Unadilla, 8; Wyandotte, Bd., 2.25, 95.81

Kalamazoo.—Benton Harbor, C.E., 8.00

La Crosse.—Greenwood, C.E., 1.00

Madison.—Baraboo, C.E., 7.00

Mattoon.—Arcola, 7.50; Assumption, 7; Charleston, 11; Kansas, 21.25; Mowenqua, 6; Neoga, 5; Pana, 25.35, C.E., 1; Paris, 20; Shelbyville, 10; Taylorville, 25; Toledo, 3 25; Tower Hill, 2.50; Vandalia, 17; Pbyl. Th. Off., 38.15, 200.00

Ottawa.—Aurora, 1, C.E., 10, Jr. C.E., 5; Aux Sable Grove, 8; Elgin, 4; Mendota, 20.60; Morris, 10; Ottawa, 12; Paw Paw, 9.40; Waterman, 5, 85.00

Southern Dakota.—White Lake, 6.00

Springfield.—Buffalo Hart, C.E., 5; Decatur, Westm'r, 5, Mrs. M. N. Milliken, 100; Greenview, C.E., 30; Lincoln, 41; Virginia, Mary Strain Soc., 4, 185.00

Total receipts for month.	$1,303.42
Total receipts since April 20,	13,990.51

Mrs. Thomas E. D. Bradley, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1907.

* Indicates Summer Offering.

Binghamton.—Binghamton, 1st, C.E., 5; Whitney Point, 7.50, $12.50

Buffalo.—Buffalo, Bethlehem, 5; Central, 45; Ch. of the Covenant, C.E., 8; North, 58 25, 116.25

Cayuga.—Auburn, Calvary, 9.21; 1st, Christ's Miss. Bd., 7.10; Ithaca, 32, Girls' Soc., 7; Merideu, *2, 57.31

Geneva.—Geneva, North, 6.25, Y.L.S., 12.50; Naples, 12.50; Oaks Corners, 7 50; Phelps, 10; Shortsville, 10; Trumansburg, 10; Waterloo, Little Light Bearers, 75 cts., Lower Lights, 3.03, 72.53

Hudson.—Hamptonburg Ch., 9 50; Middletown, 1st, 30; Port Jervis, 9; Unionville, C.E., 5; Westtown, 30.85, 84.35

Long Island.—East Hampton, 5, Y.P. Study Cl., 10.50, Little Folks' Bd., 1, C.E., 10.19; Middletown Ch., C.E., 2; Port Jefferson, Jr. C.E., 5; Setauket, Busy Bees, 12.50; Southampton, C.E., 7.01, 53.20

Nassau.—Huntington, Central, 10; Islip, 6.25, 16.25

New York.—New York, Central, 125; Ch. of the Puritans, Puritan League, 9.50; North, C.E., 56.67; Scotch, Jr. C.E., 6; Williamsbridge, C.E., 25, 222.17

North River.—Cornwall-on-Hudson, 6; Freedom Plains, 12.50; Highland, 3.50; Highland Falls, 5.75; Poughkeepsie, 35; Rondout, 31.50; Salisbury Mills, Bethlehem, "Willing Workers," 1, 95.25

Otsego.—Cooperstown, Bethlehem Star Bd., 12; Gilbertsville, C.E., 10; Hobart, 5; Unadilla, 3, 30.00

St. Lawrence.—Gouverneur, 34.00

Syracuse.—Amboy, 2.70; Chittenango, 67.56; Syracuse, Westm'r, 4, 74.26

Total,	$868 07
Total since April 1,	15,478.16

Henrietta W. Hubbard, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for August, 1907.

Cimarron,	$12.56	Neosho,	$152.80	Salt River,	$5.00
Emarillo,	15.00	Oklahoma.	14.00	Sedalia,	$23.47
Highland,	18.15	Ozark,	.52	Total for August,	$814.05
Kirksville,	7.00	Paris,	3.40	Total to date,	4,193 69
Larned,	500.00	Synodical Society of			
Louisville,	12.50	Texas,	131.00		

Mrs. Wm. Burg, *Treas.*,
1756 Missouri Ave., St. Louis.

DATE DUE

JUN 15 1986

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